January 13
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." BOOK OF MORMON, 1 NEPHI 3: 7.

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OUR PRIVILEGES AND OBLIGATIONS

ELDER GEORGE ALBERT SMITH
OF THE COUNCIL OF THE TWELVE

(*Concluded from page 7*)

THERE IS a wonderful group of men and women in this Church, each one of whom has come out of the world, or has been born to those who have come out of the world. It is not a popular thing to be identified with this Church, but in various parts of this earth, in various nations of the earth, where the Gospel has been taught, it has been preached by men possessing the same authority as that possessed by the disciples of old, men who had the right to declare in the name of the Lord that this is the latter day, that our Heavenly Father is preparing for the second coming of His Son Jesus Christ. That message must be proclaimed in all the world before the end comes, and that duty has been laid upon the membership of this Church, and to that end, in order that men might do it properly and under proper direction, the authority of the holy Priesthood has been conferred. Men have been ordained and set apart to preach the Gospel of Jesus Christ, and they leave their homes and their loved ones and travel for years among the children of men and divide with them that glorious truth that leads to eternal life in the celestial kingdom of our Heavenly Father.

A GREAT OBLIGATION IS OURS

What manner of men ought we to be in the darkness that

surrounds this earth, in the uncertainty that exists everywhere, as to why we live and where we are going? Our Heavenly Father has taught this Gospel to us in great plainness in this day, and we are told by one who lived centuries ago, and it is recorded in the scriptures, that "a wayfaring man, though a fool, need not err therein." We have that information that they possessed, and in this latter day there have been added to it the testimony of the Book of Mormon, the testimony of Joseph Smith and the revelations that the Lord gave to him, supplementing the things that we already possessed, adding to the information that God had given to the children of men, to the end that we might be prepared when our Redeemer shall come to dwell here upon this earth.

Therefore, my brethren and sisters, a great obligation rests upon us. We have received this knowledge, and we may possess it only on condition that we keep the commandments of God. A man may know as he knows that he lives that Jesus is the Christ; he may know that this is the Gospel which is the power of God unto salvation; but if he transgresses the laws of God, if he becomes evil in his life, his mind may become darkened and he may turn away from that faith that points directly to the celestial kingdom, and spend his time along byways that will only lead him eventually into sorrow and distress; and that will mean that he has failed of his opportunities.

With that obligation resting upon us, what a wonderful thing it is that we are able to declare that we know the truth. It is not that we reason it out by the power of intellect alone. A man of his own thinking cannot find out God. We must keep the commandments of the Lord, we must follow the teachings of our Heavenly Father, we must live in such a way that the whispering of that still small voice will come to us and will indicate to us the truth.

THE GREAT NEED OF FAITH AND GOOD WORKS

To-day, as I realize the need of faith, when I think of the multitude of our Father's sons and daughters who are in darkness, I realize that each of us ought to be putting forth every possible effort to carry this message forward if possible here at home and abroad. To that end we have been given divine authority, so that when an elder of this Church goes into the world he does not go to be instructed of those who have been educated in the seminaries of learning necessarily, but he goes with the information he may possess. He may have a trained mind, he may possess the learning that he has obtained in our great universities, but the thing that he possesses that is important to the world when he goes out to teach is a knowledge that God lives, a testimony of the divine mission of Jesus Christ; and to that end we have been called and chosen and set apart. And as a

result of that wonderful gift from our Father in heaven He expects us not only to say to others: Keep the commandments of the Lord; but He expects us to keep all of His commandments and live according to the laws that He has given to govern His Church. For that purpose we are called together upon the Sabbath day, in our quarterly conferences, and our general conferences. All these meetings are intended to keep us in touch with that intelligent Spirit that will interpret for us the things that are necessary for us to know.

OUR DUTY IS TO RAISE A WARNING VOICE

Now to-day, assembled as we are, if we were like all other denominations, we might seek the Lord and receive His blessings, because every man that does good in the world receives a blessing; we might have all the cardinal virtues and make them our own; but without the power of God and the authority of the holy Priesthood it is not possible for men to attain to the celestial kingdom. And, knowing that, how gladly we ought to give of our time and our means and of the power that the Lord has bestowed upon us to raise not only a warning voice, but a teaching voice, a voice of love, a voice of kindness, a voice of instruction to the children of men, and deliver our message in such a way that they will be constrained to listen, and that they will be anxious to know whereof we speak. Our Heavenly Father has made it possible for all normal people in this world to know the truth if they will. He has made it possible for every man and every woman to receive the Gospel if they will. We have our agency. Herein is the condemnation of man, because that which is the truth has been plainly manifested from the beginning. Knowing the truth, how anxious we should be to disseminate that truth, how gladly we should give of the powers that we possess to do the good that our Heavenly Father would have us do. We strive for the things of this earth that perish, and by and by we leave those things behind, but if there has been burned into our souls a desire to serve God and keep His commandments by living our religion and teaching it to His children, then we are laying up for ourselves eternal riches of which no one can rob us.

This testimony has come to me: I know that God lives. I know that Jesus is the Christ, and I know that this is the latter day. He loved the world, He restored the Gospel, and He sent divine personages here upon this earth to renew the Gospel and confer the divine authority that was necessary in order that the mission that we had given to us here in the world might be rounded out and properly fulfilled.

THE WORK OF LOVE

Now, brethren and sisters, these are the facts. This is our

mission, this is our opportunity, and the Lord has promised us in return for availing ourselves of this opportunity that we shall have eternal life in the celestial kingdom, honour and glory throughout the ages of eternity. When we go to our various homes how anxious we should be that our houses be in order; how pleased we should be to lead our families along the pathway to eternal life; how grateful we should be to the Lord that He has given us this information; and as a result of it we ought surely to be an example to all the world. I pray that the Spirit which will enable us to serve faithfully may be with us, that the desire to do good may overcome the temptations that are placed in our way, and that, wherever we go, others observing our good works may be constrained to glorify our Father who is in heaven. This is our Father's work. It is not a militant work, but it is a work of love; and with the help of our Heavenly Father let us make it what He intends it should be—the glory of the earth and the means, for that is what it is, for the salvation of millions of His children who have not yet heard it—by reason of the faithfulness of our lives.

That peace may abide in our hearts, that the testimonies that we have already received may remain with us and be added to by reason of righteous lives, and that in the end, when we have finished our mortal lives, we may be found worthy to receive the reward of a permanent home in the celestial kingdom of our Heavenly Father, in company with those we love, is my prayer in the name of Jesus Christ. Amen.

TEACHINGS OF AN ANTEMORTAL NOBLEMAN*

ELDER GEORGE F. RICHARDS
OF THE COUNCIL OF THE TWELVE

I THINK I may say without question that all men are or ought to be candidates for the blessing of eternal life and celestial glory, seeking to know what is necessary to be done in order to obtain this boon and blessing, and then doing all in their power to accomplish that end.

The Gospel teaches us what is the meaning of eternal life and celestial glory and how these may be obtained. My understanding of it is that in order to obtain eternal life and celestial glory, we must receive all the ordinances of the Gospel, keep all the laws and commandments of God and be willing to consecrate to His service our lives, our time, our talents, and our substance, as far

*Address delivered at the third session of the Ninety-seventh Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 4, 1926.

as may be required for the building up of the Church and kingdom of God upon the earth, and the establishment of righteousness, looking to the salvation of the souls of men and women.

HOW FAITH MAY BE OBTAINED

To meet this obligation we must have great faith, for faith is the moving cause of all action. It is the first principle of revealed religion and the foundation of all righteousness. It is a gift from God. How are we then to obtain this blessing, for faith is indeed a blessing from God to those who enjoy it? We must try to live in His favour: and when we are living righteous lives, according to our conception of what is right, being honest, true, chaste, benevolent, virtuous, and conscientious, the Lord will help us to that blessing as to all other blessings, for all blessings come from God. The Saviour said "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The scriptures of the Old and New Testament and also modern scripture, the Book of Mormon, Doctrine and Covenants and Pearl of Great Price, all testify, not only of the Son, but of the Father and the gospel plan. We ought to search the scriptures. I believe it is a great weakness of the membership of this Church that we do not search the scriptures more than we do, because I am sure if we would do so we would have more faith, and the requirements made upon us by the Gospel would be easier for us to comply with. The Lord has said also to His servants that faith cometh by hearing the word, and so we preach and so the scriptures teach. "How beautiful. . . . are the feet of him that bringeth good tidings, that publisheth peace." The assistance of the Lord and the gift of faith come from Him, by the inspiration of His Holy Spirit, to those who are thus seeking honestly for truth and light. We must have faith in order to meet the requirements of the Gospel necessary for obtaining eternal life. So I speak as do my brethren, that the Latter-day Saints and all who hear may be led to an investigation, to the obtaining of faith, to the engaging in good works, to the meeting of all the requirements of the Gospel that they may obtain that boon and blessing of eternal life and celestial glory.

AN APPEAL

Now I desire, my brethren and sisters, to make an appeal to you, as the appeal is made to me, in regard to these matters, pertaining to our faith and religious life. The young people of the Church of Jesus Christ of Latter-day Saints have adopted as their slogan for the ensuing year: "We stand for a testimony of the divine mission of Joseph Smith." The story that Joseph tells of his experience when he was a boy fourteen years of age appeals to different people in different ways. Some who are more credulous, perhaps, than others, and whose minds are

not biased, who are not prejudiced by things which have been said against Joseph Smith, against this people and against this work, receive more readily the testimony of Jesus and evidences of the truth of this work. Others will not give a serious thought that they might understand these things.

APOSTASY AND RESTORATION

I want to refer to something that appeals to me, and I think it should appeal to all of us, concerning the story of the boy Joseph Smith. We are told in the scripture that known unto God are all things, even the end from the beginning; and also we are told that the Lord doeth nothing "but he revealeth his secret unto his servants the prophets." The scriptures contain the things of God as He has revealed them to His prophets. The scriptures declare an apostasy to take place in the Church, and they also declare a restoration, when all things that have been spoken by the mouths of all the holy prophets since the world began would be restored. There could be no restoration had there not been an apostasy. Historians tell us very minutely of how an apostasy did take place. The thing that men and women of the world, religionists, ought to have been looking forward to is a restoration of the Gospel, which was to be in the last days. It was to be a gospel dispensation of the fulness of times.

ANTEMORTAL NOBILITY

In connection with these statements of the scripture, I have in mind what the Lord revealed to His servant Abraham. He showed unto Abraham certain intelligences, spirits of men, and told Abraham that they were some of His noble ones whom He had chosen to be His rulers, and said He: "Abraham, thou art one of them; thou wast chosen before thou wast born." Now the kind of ruling that Abraham did is the kind of ruling the Lord had in mind, servants of the Lord and servants of the people; and it is most natural to my mind, that the Lord, looking forward to the establishment of His Church and the restoration of the everlasting Gospel in this the dispensation of the fulness of times, in preparation for the second and glorious coming of our Lord, would reserve one of the greatest and noblest of these noble ones whom He showed to Abraham, to head His work, to be His mouthpiece, to be His prophet, to restore the Gospel, to establish His Church, and to do all things that are necessary in this dispensation, at least in the starting of this great work. And it seems reasonable, too, my brethren and sisters, in the light of the scriptures, that He should choose a boy fourteen years of age for this work, for we read in the scripture:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence.

To me it seems most consistent, the time being ripe and the Lord desiring to restore the Gospel, that He should raise up one of those noble spirits, take him in young boyhood, educate him and prepare him for the mighty work that he had to accomplish. So I believe that the life work of Joseph Smith will prove this to be true. The Lord did take him in hand, and from the time Joseph had his first vision of the Father and the Son, every step taken was in the narrow way, forward, and he never had to recede from a position he had taken or a principle he had taught. Besides, inasmuch as he had this mighty work to do of standing at the head of this dispensation, it was right and proper that he should have a correct conception of God the Eternal Father and of His Son, Jesus Christ, and of the Holy Ghost; for the faith of all intelligent beings is centered in God.

THE NECESSITY OF A CLEAR CONCEPTION OF GOD

In order to have a perfect faith such as will lead one to endure all that is necessary for him to endure in this life, and especially when called to so high a calling, he must have a correct conception of God, and of His Son Jesus Christ. And this he could not obtain from the religious creeds; for example, in the great Church of England of which my grandparents on my mother's side and other ancestors for generations were members, and were brought up in that faith—the first article of that religion reads:

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

(*Continued on page 29*)

RELIGION to be worth while must be a vital element of life and work. It is of both temporal and spiritual significance, value and effect. It has to do with individual morality, with mutual dealings and associations of men even in ordinary, everyday affairs, with the great problems involved in family unity and efficiency, and with the little things that make or mar the home, with work and play, with the duties of citizenship, statesmanship and public service generally.—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 13, 1927

EDITORIAL

FROM THE FIRST PRESIDENCY*

AN EVENTFUL YEAR has passed since our last greeting to the members of the Church and the people of the world. We are one year nearer a realization of the hope and expectation of all members of the Church and of true Christians the world over, when Christ, our Lord, shall come to establish His kingdom upon the earth, when peace and goodwill shall prevail among men, and the will of the Father be done on earth, as it is done in heaven.

The year 1926 goes out and the new year comes in with the Church in the enjoyment of a full measure of peace and prosperity.

Brotherly love and good fellowship prevail among the members; their confidence in the men who preside over the Church is unshaken; and their faith in the Lord, who stands at the head, is manifested by their good works.

Never before in the history of the Church have more encouraging results been realized from the efforts of the missionaries in the field, and new converts are constantly being added to the membership and strength of the Church. Never before has there been more willing response to the call for missionaries to carry the gospel message to the people of the world. Never before has greater interest in temple work, both for the living and the dead, been manifested. Through devoted observance of the law of tithing the finances of the Church are in better condition than ever before, and the administration of its business affairs is on a sound basis.

During the past year a larger portion of the revenues of the Church has been applied to the maintenance of missions, the support of the school system of the Church, and the erection and enlargement of temples and houses of worship, than ever before. This applies particularly to the building of new chapels, the year 1926 being a banner year in this respect.

*It is usual with the First Presidency at each recurring Christmastide to issue a letter of greeting to members of the Church and to the world at large. These pastoral communications carry the spirit of encouragement, associated, when necessary, with admonition and timely warning. The greeting for the Christmas and New Year season just past is given the earliest possible publicity through our columns. Delay in arrival of overseas mails has prevented an earlier presentation.—EDITOR.

All of this has been made possible through the liberality and devotion of the members of the Church in the payment of their tithes and offerings.

We pray that the Lord may reward their faithfulness by opening the windows of heaven and showering down blessings upon them until they will not have room to contain them.

As Christmastide approaches, and we review the events of the past year and the few years immediately preceding it, we are forcefully reminded of the words of Christ, our Lord, uttered just prior to His crucifixion. His disciples said to Him, "What shall be the sign of thy coming, and of the end of the world?" He answered, "Ye shall hear of wars and rumors of wars. . . . For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

In the present dispensation He says to the Church—"After your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds."

During the past year earthquakes, with great resultant loss of life, have been of frequent occurrence. Disastrous floods have brought devastation and death to many people. Tornadoes have left death and destruction in their wake, while famine and civil war have taken a tremendous toll of human life.

According to the most reliable information available the loss of human life since the commencement of the World War reaches the following appalling figures: The World War 9,000,000, Civil wars 6,000,000, Famine 6,000,000, Epidemics 40,000,000, Earthquake and Flood 2,000,000.

In all of this we recognize the voice of the Lord, spoken through His servants the prophets, calling the people of the world to repentance, and warning us that the hour of His judgments and the time of His second coming is at hand.

We appeal to all people to come unto Christ and to accept Him as the Creator and Controller of the world. The salvation of the world depends upon their acknowledgment of the Saviour and obedience to His commandments. In this way only can they secure lasting safety and peace.

To the members of the Church we say: Stand ye in holy places; keep yourselves clean and unspotted from the sins of the world, that when His judgments pass over the earth, like Israel of old you may be preserved.

HEBER J. GRANT
ANTHONY W. IVINS
CHARLES W. NIBLEY

"THE EXILES"

Few stories of the past, whether recorded by authentic hand upon the pages of history or written with fanciful pen exploiting the marvelous deeds of lore and legend, can arouse more profound admiration for sheer heroism than the story of the "Mormon" pioneers. Far reaching and significant have been the results of their courage, toil and long-suffering; great valleys yielded to the forces of man and nature, forsook their garb of desert hue and donned robes of verdant splendour; a vast wasteland once characterized as utterly worthless became known afar as a land of promise; prophecies uttered centuries before found rich and glorious realization; Zion became established and people from all nations flocked unto it. A grateful posterity have not forgotten those episodes of valiant deeds and unselfish sacrifices of the pioneers; the fascinating stories of their struggles are preserved and cherished as treasured literature that can never be relegated to the forgotten past as long as human hearts find joy in contemplating heroic accomplishment.

A recent contribution to the literature portraying the valour of the pioneers is "The Exiles", a poetical work of 269 pages depicting the rise, struggles and ultimate triumph of the restored Church and its people. It begins with the first glorious theophany of the 19th century to Joseph Smith, and concludes with a survey of the marvelous realizations of a divinely guided people after long years of persecution and exile. The author is Elder Alfred Osmond, who is Professor of English at the Brigham Young University, a Utah poet and a descendant of parents who were among the exiles so graphically pictured in his poetic version.

Treating his theme as episodes in a mighty drama, he portrays successively the visitation of divine personages to the youthful prophet, the delivery of the sacred plates, the swiftly rising tide of persecution following the announcement of visitation by divine messengers. The narrative then pictures the rapid growth of the restored Church, the dedication of the land of Zion, the scourgings by mobs and the final banishment of the saints from Missouri. The tragedy at Carthage and the dark days that followed are described in their dread reality as saddening harbingers of darker days of outcast and exile. "Handcart Heroes" is the title of a section wherein striking episodes in the great exodus across the plains are vividly presented. With sympathetic pathos the author tells of the appearance of grim death in the midst of the exiled people following the early and sudden advent of winter which swept down upon them.

"Realizations" is the caption of the last chapter of the poetic treatise, in which a summary of the impressive triumph of the exiles is given. The concluding stanza, depicting the ac-

complishments up to the present and the glorious promise of the future, is typical of the spirit of the poem:

But the east is bright and blushing
With the rosy rays of dawning.
Soon the sun with dazzling splendour
Will illume the distant mountains,
And will flood the land of Zion
With the glory of his presence.
High above the verdant hilltops
Of your present state of being,
You will climb the misty mountains
Of devotion and advancement.
Not in vain have been your strivings,
Not in vain have been your sorrows.
In the starlight, in the moonlight,
In the sunlight of the future,
In the valleys of the Westland,
You will be a mighty people.

Critics in the West have characterized "The Exiles" as an impressive treatment of a significant historical theme, and the treatise will doubtless find appreciative readers among the members and friends of the Church everywhere.

NOTE: Copies of Professor Alfred Osmond's latest work "The Exiles", briefly reviewed in the foregoing, can be obtained from the *Millennial Star* office.

THE DIVINITY OF JESUS OF NAZARETH*

HIS BIRTH

CONNECTED WITH the predictions of the birth of Jesus Christ were many prophecies, equally definite, to the effect that one should be sent before Him to prepare the way by preaching repentance and baptism to the people. The forerunner thus indicated was John the Baptist, whose birth was foretold to His father, Zacharias the priest, by an angel of the Lord. See Luke 1:5-25.

Three months before the birth of John, the same angel, who was Gabriel, appeared to Mary, a young woman of Nazareth. She was unmarried but was betrothed, or engaged, to a man named Joseph, one of her kinsmen. Both Joseph and Mary were of the lineage of David, king of Israel; they were therefore of royal descent.

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*This article is for use in the course of study of the Relief Societies on the first meeting night in February.

The angel announced to Mary that she was the chosen of the Lord to become the mother of a Son who would be the long-promised Messiah. The angel greeted the young virgin in this wise: "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women;" and continued: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest."

Mary was conscious of her virgin condition, and therefore marveled at the angel's words; but he explained to her that the child she was to bear would have no mortal father, but would be in reality the Son of God. Mary's promised Son was to be Only Begotten of the Father in the flesh. See Luke 1: 26-35.

The angel of the Lord ministered later to Joseph, and told him about Mary's blessed condition, with assurances of her purity. Joseph was a righteous man, and he doubted not the absolute truth of the angel's message. That he might be able to give Mary the best care and attention he received her as his wife by marriage according to the law. See Matt. 1: 18-25.

When the time of Mary's maternity was near, it became necessary that she accompany Joseph to Bethlehem in Judea, as a general registration of all the people had been ordered, and according to custom or requirement Joseph and Mary went to the home town of their ancestors, Bethlehem, often called the city of David. While they were at Bethlehem Jesus was born.

The scriptural account tells of the poor accommodations for comfort, due to the crowded condition of the town. Of the actual birth we have only this record: "And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2: 6, 7).

Short indeed is this account of the greatest event in history—the earthly birth of the Son of the Eternal Father. So far as the people in general were concerned the event was an obscure one; but the great significance of it, and the glory of it all became known to a few.

The visitation of angels to the Judean shepherds, as they watched their flocks by night, appears more affecting and beautiful with each succeeding reading of the record. See Luke 2: 8-20.

But the adoration paid to the infant Messiah came not only from the shepherds; for we read that certain men of learning and wealth came to visit the Child. Read again the story of the wise men who came from the East. See Matt. 2: 1-12.

Among the Nephites on the Western Continent predicted signs were realized, including the passing of two days without intervening darkness, and the appearance of a new star; and so it was

made known to them that the Lord Jesus Christ was born to earth. See Book of Mormon, 3 Nephi 1.

The birth of Jesus is a unique event. Though born of a mortal woman, He was not of mortal fatherhood. He was indeed in the flesh the Son of the Highest, the Only Begotten of the Eternal Father.

He was more than human; truly He was divine.

SUMMARY

1. John the Baptist is called the forerunner of Jesus Christ. Why? Give the principal facts relating to the angel's announcement to Zacharias.
2. The angel Gabriel visited Mary at Nazareth. What was his message to her? Cite the scriptural passages relating thereto.
3. Joseph, to whom Mary was betrothed, received information from an angel. What was it?
4. Jesus was born in Bethlehem of Judea. Relate the circumstances that brought Joseph and Mary to that town.
5. Wonderful signs attended the birth. Specify these as they appeared on the Eastern and Western Continents.
6. The birth of Jesus is said to have been a miracle; this should not be understood to mean an event contrary to Nature, but one according to a higher law than is commonly operative on earth. There never has been another birth like it. In what respect was it thus unique?

TEACHINGS OF AN ANTEMORTAL NOBLEMAN

(*Concluded from page 23*)

Three personages, one substance, no body. What kind of a being would answer that description? That is the kind of a God our parents and our grandparents were taught to believe in and to worship. Is it a marvel, when Joseph Smith came forth with this story of his vision and the declaration that the Father and the Son were separate individuals, glorified, immortal beings, and exalted, stating that they had appeared to him and had told him that these religionists had gone astray, and that He was going to restore His true Gospel, that our parents accepted the story and believed in it? The scriptures are replete with evidence that God is as Joseph Smith declared that He appeared unto him. Not only that, but men who are not tied down by the creeds of the world have been frank in their admissions and conclusions, endorsing the scripture, which is an endorsement of the declaration of Joseph Smith. For instance, here is Henry Ward Beecher, one of the greatest preachers that the world has known outside of the true Church of Christ. He said:

I am compelled to say that I must form an ideal of God through His Son Jesus Christ. Christ is indispensable to me. My nature needs to fashion the thought of God, though I know Him to be a Spirit, into

something that shall nearly or remotely represent that which I know. I hold before my eyes a glorious form, therefore; but after all the glory, whatever may be the nimbus and the effluence round about it, it is to me a glorified form of a glorified man, and I therefore fashion to myself out of the Spirit that which has to me, as it were, a divine presence and a divine being; namely, a divine man.

THE HERITAGE THAT HAS COME TO US

Are we not thankful for this heritage that has come to us, we who have been born in the Church and have been taught the doctrine of the Gospel of Deity? And without prejudice, we have been able to receive the doctrines taught by Joseph Smith, for not only did he teach us of the personality of the Father and of the Son, but the Lord revealed to him also the personality of the Holy Ghost, the other personage of the Trinity, that personage whose spirit may dwell in our hearts if we are prepared to receive Him, and thus we become the temples of God, which we should keep most holy.

PROCLAIMED A PROPHET BY HIS WORKS

Now I see my time is about gone; therefore, I will bring my remarks to a close by saying this: that the works of Joseph Smith, including the restoration of the Gospel, the establishment of the Church and kingdom of God, all in fulfilment of the predictions of the prophets, and the correcting of false doctrines and teachings, in fact, all his works declare him a prophet of God by the rule which the Saviour laid down, that we should know them by their fruits; and also by the logic used by the Apostle Paul to the Romans, speaking of the Deity, even His eternal power and Godhead are understood by the things which He made. Joseph Smith by his accomplishments is known to be a prophet of God; and I do know him to be such, and this work to be the work of God. I bear this testimony in the name of Jesus Christ. Amen.

LEADERSHIP DAY IN LONDON

Elder Waldo L. Osmond

In every organization the need for competent leaders is imperative. The Church of Jesus Christ of Latter-day Saints from its inception as an organization has met the demand for efficient directors of its numerous and varied activities. The splendid training in leadership afforded through Church auxiliaries has given rise to much favourable comment. Prominent among these institutions are the Church schools, consisting of a university, colleges, high schools and seminaries, all unitedly devoted to the mental, moral, spiritual and physical development of Latter-day Saints, and, indeed, of all others who desire the

benefits of Church school education. In the larger institutions of this system a Leadership Week is held annually. During this time both detailed theoretical instruction and practical demonstration are conducted by teachers of experience and eminence. The event of recent years has become of significant importance in the Church, and of far-reaching effect for good.

The London Conference has emulated, on a small scale, the worthy inauguration of our educational organizations across the water. Taking for their slogan "The Better Teaching of Religion", they held on December 19th their first Leadership Day. Twenty-two cities and towns were represented in the various meetings, goodly numbers of members, friends and inquirers being in attendance, together with Sister May Booth Talmage and Elder Waldo L. Osmond from Mission headquarters, President Harold A. Candland and the missionaries of the London district.

During the day ten gatherings were held, comprising three general assemblies and seven separate classes devoted to the work of the Sunday School, Mutual Improvement Association, the Relief Society and the local Priesthood. The subjects in each of the auxiliary meetings were treated through an unusual procedure. After a twenty minute lecture on how to teach a given theme the practicability of the suggestions was demonstrated by presenting the lesson, applying therein the fundamentals of the earlier instruction. The following subjects were thus developed: "Health and Sanitation", by Sisters May Booth Talmage, and Julia S. Paxman; "Prayer", by Elders Ralph J. Pugh and Mark M. Argyle; "The Powers of the Priesthood", by Elders James W. Paxman, Hyrum J. Ward and Waldo L. Osmond; "Effective Methods in Teaching", by President Harold A. Candland.

The satisfactory achievement of objectives in teaching is dependent upon the cooperative effort of both teacher and student, stated Sister Talmage in the general gathering of the afternoon. She urged that classes in the auxiliaries be marked by the whole-hearted participation of all. There is little profit in merely listening to discussion without participating therein, she averred. Elder Osmond pointed out three essential characteristics of a teacher: an adequate ability to comprehend and impart truth; the power to make and seize opportunities to render service; a willingness to serve faithfully and devotedly. The aim of a Latter-day Saint teacher is to perfect the mental and spiritual powers of man through the teaching of the Gospel; there can be no greater ambition, asserted President Harold A. Candland. In its scope of righteous principles the teaching of the Latter-day Saints is all-embracing, said Elder James W. Paxman; he then proceeded to show how a goodly share of the efforts of members of the Church are directed in behalf of their progenitors.

The proceedings of the day evinced careful preparation with due attention to details. The occasion may be adjudged a successful one in having achieved its purpose, that of promoting better teaching and more efficient leadership.

FROM THE MISSION FIELD

Transfers—Elder Harold E. Brown from the Sheffield to the Birmingham Conference; Elder Cecil B. Crane from the Free State to the Scottish Conference; Elder Lathael L. Fryer from the Manchester to the London Conference.

Doings in the Conferences: *Leeds*—Eight persons were baptized at the Faversham Street Baths, Bradford, on December 18th by Elders Myron H. Brenchley and David W. Sutton; the confirmations were administered by President Theodore N. Hutchings and Elders Howard Judd, Noble L. Chambers, Evan H. Jenkins, Franklin J. Newman and H. Gardell Jacobson.

Norwich—On January 2nd the Lowestoft Branch Sunday School presented an inspiring dialogue, "The Building of the Cross", to an appreciative audience.

DEATHS

HEARN—Sister Emma Cook Hearn of the Leicester Branch, Nottingham Conference, died on November 30th at the age of eighty. Sister Hearn has been a faithful member of the Church for twenty-one years.

GRACE—Sister Emma Gee Grace of the Leicester Branch, Nottingham Conference, passed away on December 8th. Sister Grace was eighty-six years of age and for nineteen years has been a faithful Church member.

CHENERY—Brother David Chenery, aged eighty-one, of the Lowestoft Branch, Norwich Conference, died on December 17th. From the date of his baptism in 1921 Brother Chenery was an active worker in the Church. Funeral services were held under the direction of President Clemuel J. Neville, who also dedicated the grave.

CONTENTS

Our Privileges and Obligations 17
Teachings of an Antemortal Nobleman 20
Editorials:
From the First Presidency 24
"The Exiles" 26
The Divinity of Jesus of Nazareth 27
Leadership Day in London ... 30
From the Mission Field 32

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FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN